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ABSTRACT

This three-part address comments upon the place of the humanities in the community college curriculum, summarizes the content of a summer institute sponsored by the Community College Humanities Association (CCHA), and considers the integration of the humanities and business education in community colleges. In the first section, comments by CCHA's president, Donald Schmeltekopf, serve as a starting point for a discussion of the importance of the humanities in preserving the place of community colleges in the nation's system of higher education, a call for a renewed emphasis on the true service of learning, and a commentary on the need to move to a broader concept of the humanities. In the second section, the atmosphere, content, and outcomes of the 4-week CCHA summer institute are described, and the four themes of the institute (i.e., framing the issues; business ethics and the curriculum; business, society, and the curriculum; and humanizing teaching-- putting theory into practice) are briefly reviewed. The final section addresses the need for the integration of humanities and business education, focusing on definitions of the two concepts, the importance of distilling the humanities down to their essence in order to make them more palatable and more easily incorporated within available time, and rationales for an integrated approach that stresses values flowing from the reciprocal study of humanities and business and benefits accruing to students and ultimately to business and society. (LL)

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INTEGRATING THE HUMANITIES AND BUSINESS EDUCATION IN COMMUNITY COLLEGES

Lloyd N. Monnin, Ph.D.

Paper presented to two sessions of the Community College Humanities Association Conference at Parkland College, Champaign, Illinois, October 10, 1981.

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INTEGRATING THE HUMANITIES AND BUSINESS EDUCATION IN COMMUNITY COLLEGES

(Paper presented to two sessions of CCHA Conference - Parkland College, Champaign, Illinois - Saturday, October 10, 1981)

Lloyd N. Monnin, Ph.D.

All of you are aware that the Community College Humanities Association conducted a four-week institute this summer on this same topic. Today, I propose doing three things: first, to comment upon the presentation made at General Session I by our president, Donald Schmeltekopf; secondly, and in conjunction with Cynthia VanHoosier of Columbia State Community College (TN), the business representative from that institution, we will summarize the highlights of the CCHA Institute held in Utica, N.Y.; and finally, I wish to speak to the title of this presentation, "The Integration of the Humanities and Business in Community Colleges."

First, allow me to comment briefly upon Dr. Schmeltekopf's presentation. It contains much that deserves and requires digestion. Schmeltekopf takes as his theme a statement made by Arthur Cohen regarding the goal of the Community College Humanities Association, namely, that "the humanities must survive in the Community Colleges of America if those institutions are to maintain their place in the nation's system of higher education." For Cohen to make this statement on the occasion of the inaugural meeting of the CCHA attests to the wisdom and foresight of our president, Don Schmeltekopf, in the establishment of an organization whose prime purpose is the enhancement of the humanities in those institutions. A corollary of that statement seems to be that the humanities constitute an essential ingredient of programs of higher education at least--and possibly, of all programs of formal education. Could it be that this component of education is ideally a part of all educational programs, but an essential component of all programs of higher education? I want you to know that my statement about Schmeltekopf's--and

Cohen's--wisdom and foresight are in no way vitiated by the possible extension of that statement's applicability. Nor is the task that is ours as members of the CCHA reduced! You and I, made no mistake in coming to this conference. We have set our hand to the plow, the field indeed needs being plowed, let us not look back!

A second item of comment--Dr. Schmeltekopf advocates "a retreat from the social services model to the true service of learning one that our history, our resources and the needs of our students suggests to us." In this regard, I would ask you to consider several questions. Might not one of the real reasons for elementary and secondary education's current problems lie precisely in the fact that the administrators of these programs have not, over the years, resisted society's urging that they assume responsibility for all of society's needs? Might it not be for precisely this reason that elementary and secondary education is failing to fulfill its primary task? Can you see the day when these high priests, for the sake of our salvation, prescribe that a community college education become universal--and mandatory? Was that not the prescription regarding high school in the early days of this century? Certainly, we want to support the open-door concept for the community college; but with equal certitude, I believe, we must resist the concept of guaranteed graduation. I am not advocating that competition and selectivity are essential for an educational program to be effective, but I am, at least, pointing out the difficulty of differentiating success from failure when everyone succeeds. A currently accepted function of the community college is to perform this screening task in behalf of four-year colleges and universities as well as for the students entering their programs. Clark and others have spoken of this as the "cooling out process", "a necessary ore" in our "open door" approach to democratizing education. (Clark 1960 and 1980, p. 30.)

A third area of comment regarding Schmeltekopf's presentation--my final. In assuming that "the distinguishing characteristic of community colleges ought to be "the integration of the liberal and practical learning," he seems to move to a broader concept of the humanities than has historically been the case. But why should he not? The proponents of the legislation creating the National Endowment for the Humanities set the precedent in this regard. But more of that as we discuss the integration which I am here to encourage. Suffice it here to say that the nature of the humanities, as an essential ingredient of an educational program, does indeed seem to differ in breadth and depth from one level of education to another.

Now for my assigned task, that of discussing the CCHA-sponsored summer institute held this summer, June 8 through July 3, at Mohawk Valley Community College in Utica, N.Y. The theme of the institute was "Integrating the Humanities and Business Education in Community Colleges." Cynthia VanHoosier, a representative of the business department of Columbia State Community College (TN) will assist me in this.

The CCHA summer institute, funded by the National Ednowment for the Humanities, brought together twenty teams of two persons, one from business and the other a Humanities person, from throughout continental U.S., Puerto Rico and Hawaii. This made for two teams of approximately twenty each. The institute lasted four weeks and each of the four weeks was devoted to a particular theme:

First - A Framing of the Issues - involved in the task of integrating
Second - Business Ethics and the Curriculum
Third - Business, Society and the Curriculum
Fourth - Humanizing Teaching - Putting Theory into Practice

Several renowned scholars with expertise proper to the respective theme were available each week. Dr. Schmeltekopf, two co-directors from Mohawk Valley and Landon Kirchner of Johnson County Community College (KS) served as proctors, goaders and discussion leaders. During the first week, the group

listened to and discussed "the Case for Integration," "Major Trends in the Business World," "The Humanities: Theory, Practice and Problems," and "The Nature and Purpose of Business Education in Community Colleges."

By the end of that first week a number of realizations and perceptions were ominously descending upon the participants who were housed with the director and the resource persons of the week. Some of these "wonderful people" from the farflung areas of the great U.S.A. went on arguing noisily late into the night in the commons area in the center of the second floor; others who eventually drifted off to their rooms for an all too brief night of respite found sleep difficult because of the snoaring of earlier retirees. Beautiful up-state New York was not living up to its reputation--it rained fifteen days during the first two weeks there some argued. Some saw the underlying purpose of the institute,--the integration of the humanities and business--as an indirect approach to alleviating the threat to the positions held by humanities instructors on Community College campuses facing the dwindling demands for their humanities courses. Others argued, in true turf-maintaining fashion, that integration means injecting the humanities with some business acumen as much as it does permeating business with the aura of the humanities; it needed to be a quid pro quo kind of approach. Others argued we could not realistically approach the process of integration until an acceptible definition of both the humanities and business had been arrived at. To add insult to injury, I think it was at about this time that our illustrious leader informed us that each of the twenty teams was to come up with a formal statement of rationale for integration. In my humble judgment, this general group state of mind contributed as much as did the copious supply of beer and wine to the resounding success of the picnic and party that first Saturday afternoon and evening. Peoples' guard protecting biases and vested interests had been let down as had their hair. Some screamed at one another! But the

ground had been laid for serious communication. However, not all of it was going to be smooth walking.

The second week with its theme of "Business Ethics and the Curriculum" required some careful tight-rope walking on both sides of the fence because it was guessed by some that it might become a situation wherein the humanities people would be, or at least perceived as being, those pointing the accusing ethical finger at the business people for the questionable practices of their graduates out in the business world. Distinctions were made concerning types of businesses, small, private, partnerships, corporations and large multi-national corporations with thousands of stockholders. Questions were raised and discussed concerning which problems could be decided by the market process as opposed to those which required non-market means. The relative evils of big business and/or big government were carefully evaluated. Norm Bowie, Director for the Center of Values at the University of Delaware provided the group with an overview of ethics, refuted ethical relativism and helped participants who are not teaching ethics to identify issues or practices which involve ethical overtones or even actual ethical problems. Several case studies were presented and the relative value of this method of integrating the Humanities and business was given some consideration.

During the third week devoted to the theme, "Business, Society and the Curriculum" Thomas Ashton, Professor of Literature at the University of Massachusetts, recently returned from a leave of absence with ARCO, where he served as a 'Humanist in Residence' and Joel Morse, Professor of Business Administration, University of Delaware were our guest scholars. Ashton had us look at changing concepts of "Corporate Social Responsibility" and cited examples of courses that might be developed around the theme of "Business in Literature." He also arranged for two business officials to come in to speak with us, the Vice-president for Employee Communications of AT&T and the manager of National Programs for ARCO.

The fourth and final week saw us working with Jeffrey Lukenbill, Director of Miami-Dade's General Education Project under the theme of, "Humanizing Teaching: Putting Theory into Practice." An over-riding commitment of each of the college teams during the institute was to develop a program for integrating business and humanities courses or programs back on their respective campuses. Dr. Lukenbill offered assistance in planning the programs/projects as well as the techniques for "selling them" politically and academically to our respective cohorts back home. At the very end of the week and institute teams shared publicly their plans for their respective curricular projects. Each team was asked to make a report of its progress to date by October 15, 1981.

July 3rd witnessed the mad scramble of reassembling possessions, discovering that luggage which had proven sufficient for coming to Utica in June was totally inadequate for containing all the summer "pass-outs" in addition to possessions. People were trying somewhat desperately to work in all the good-bye hugs, kisses and handshakes with their newly acquired friends while meeting deadlines of schedules taking them home to families and loved ones. At a concluding banquet and farewell party the group presented in appropriate style a plaque to our leader Dr. Schmeltekopf. It had been a truly great experience and we would all be better teachers because of this institute.

And now for the third aspect of the task I set for myself, that of addressing specifically the need for the integration of the humanities and business. Note we do not say "with" business! I am not, and would not, depict either as superior or more basic; correspondingly, I am specifically, not commenting upon the possible equality of the two. Fortunately, we can address ourselves to the question of integrating two essentials without deciding the degree to which each is essential. Integration however, assumes, and presupposes two or more distinct realities or entities--or components

of a single entity, currently separated. An integration is like unto a synthesis, an articulation, a unification or a rendering of wholeness. In the case at hand, the integration of the humanities and business, we are not talking about an intermingling of disparate elements, a conglomeration or a forced mixture of water and oil-like substances. In this case, I submit, there is nothing incompatible or incongruous about the elements to be integrated. I further contend that it has been only because academicians have been inclined to separate these two elements of education and to schedule them at different times in students' careers that we now face the need to integrate them.

But before proceeding further, we, as the institute participants this summer, came to realize early on, need to identify with some specificity what we mean by "the humanities" and "business." Allow me to begin with the latter, for, while its continued existence is not in jeopardy, many have grave concerns about the manner in which it is perpetuated. According to Toynbee, "The English word 'business' is a literal translation of the Latin word negotium. Negotium means 'the opposite of leisure,' and the Latin word for 'businessman' is negotiator--which means, of course, not negotiator in our English sense of the word, but a man who denies himself leisure in order to get business done." While leisure, by connotation, seems always to have been freedom to pursue some course of one's own, on one's own terms, and for the sake of whatever imponderable satisfaction it gives the spirit, business has a precise end. Business, presupposes profit, money profit; otherwise not only is it not good business, it is not business at all. Authors of a popular current introduction to business text state that "Business in our economic system includes all profit-directed activities that are organized and directed to provide products and services." (Reinecke & Schoell, p. 33). It might rightly be seen as those functions of economics when these are performed from a profit motive if economics (as a social science) is con-

cerned chiefly with description and analysis of the production, distribution and consumption of goods and services. But the concept of profit, big corporation profits, raises a number of questions: Profit for whom? How much profit? To how much profit are those investing capital entitled? What control should a society have over those earning profit for themselves by producing goods and services therein? Though often confused by those who still insist that business's only real responsibility is to produce goods and services for a profit, business now knows that it is not what it was in the early days of this century and that it has somehow become a social institution.

> But it is not at all certain how it should cope with the duties of a new environment. Every effort by business to meet society on its own terms has received the mixed reception that a tame bear might bet at a fund-raising banquet. One would assume that its presence was necessarily a publicity stunt and that, however clean it might keep its napkin and the table-cloth. there was no real assurance that it might not at any point revert to nature and devour a few of its table companions. And there are several ancient (and some less ancient) reasons for this mistrust (of business). (Eells & Walton p. 422)

While this type language was prevalent, the reality, of which these fears are symptomatic, brought about a change in attitude toward business, especially corporate business. Today, it is becoming commonplace to hear concerns expressed about 'Corporate Social Responsibility,' 'Self Regulation or Government Regulation,' 'The Ethics of Advertising' 'Corporate Environmental Responsibility' and 'Reasonable Corporate Return,' to name only a few. Appropriately, the question is whether and to what extent these issues and concerns are becoming part and parcel of economics and business courses.

But allow me, in the interest of time, to interrupt myself that we might move on and try to define "the humanities." I am sorry to say, but this task is no easier than was that of defining 'economics' and business. A little boy, when asked to define the humanities said, "The humanities are the opposite of the inhumanities!" While this definition is indicative of much more than

the lad probably realized, it really does little more by way of actually defining the humanities than does the listing of humanities courses which academicians are accustomed to rattling off. "For humanities is not a commitment to a subject (or discipline), but to a continuing vision of awakening life." (Norman Penlington - U. Coll. Qrtly., Jan. '80, p. 10) "As instructors (of humanities and business) our main task is not the conveyance of mere fact or vulgarized, potted summaries--much of which will be forgotten by the students as soon as possible. It is rather leading them to thoughts of their own, awakening their own imaginations and beginning in them the process of experiencing realities beyond the average student's ken--touching the most creative parts of their beings; in other words to start the ancient Socratic purpose of 'Know Thyself."

Even the National Ednowment for the Humanities defines the humanities by supplying a list of courses when it says, they "include but are not limited to the following fields: history, philosophy, languages, literature, linguistics, archeology, jurisprudence, history and criticism of the arts, comparative relition, and those aspects of the social sciences employing historical or philosophical approaches. This last category includes cultural anthropology, sociology, political theory, international relations, and other subjects concerned with values and not with quantitative matters." While this list is by intention all inclusive, we who are involved in two-year community college programs, whether academic or occupational/technical simply do not have the luxury of time to include even a smattering of half of these.

I doubt very much that when Cohen speaks of the necessary survival of the humanities in Community Colleges that he is thinking of all of the diverse courses included under that heading in some of our catalogs. In my institution, a technical college, students are required to acquire credit for 21 hours of general education (of a total of 105-108)--to include Communications, social sciences and humanities. I constantly remind our General Education

faculty that we have to be more effective in our instruction than our counterparts in four-year schools. We need to help our students experience the fruits of the liberal arts orchard without their having had the opportunity of planting, fertilizing, pruning and spraying trees, to say nothing of the joy of picking the fruit of the great diversity of trees. If we are going to give our students their due, and I take it this means integrating humanities and occupational/technical education, we are going to have to distill the humanities down to their essence with the hopes that they will be more palitible and more readily incorporated within available time. Once we have them in this essence form, we might more readily be able to look to their integration into total curricula.

One way of approaching this process, I believe, lies in answering for ourselves, "What are the goals and purposes of the humanities?" I am sure that there are a number of over-riding goals that are common to many of the humanities disciplines. While all of these disciplines are valid vehicles for moving students from point A to point B (and probably necessary vehicles for conveying one to the position of becoming an effective "professor of humanities"), I am afriad that we as academicians are more concerned about having students ride in our vehicle than we are in taking them to point B in the limited time they and society have set for their educational travels.

I am sure that what I have been saying here about the humanities, the proliferation of more and more highly specialized courses, is equally true of business curricula. As one example, I checked my own institution's program of Business Management Technology--a two-year program of 105 credit hours made up of thirty 3 or 4 credit-hour courses. Twenty-three of these courses are either technical or "directly supportive" of the technical. No where among these is there a course which looks to the conceptual foundations of business or one that looks to establishing criteria for judging

the appropriateness of diverse business practices. Could it be that business departments too, are busily engaged in their own driver-training meanderings, enjoying the ride, with no real concern for time or getting students to point B? Might it not be, in this period of energy and fiscal crunches, that, if both business and humanities departments were to reassess the destinations of their students, and recalculate journeys, they might be able to eliminate some needless driving about--and even arrange some car-pooling for our destinies might frequently be the same city. Business is conducted in the context of human society and the humanities can contribute much to the development of the managers and executives of business.

The late Charles Frankel, first president of the National Humanities Center spoke of the humanities in the following manner:

> At their most vivid, they are like the arts as well as the sciences. The humanities are that form of knowledge in which the knower is revealed. All knowledge becomes humanistic when this effect takes place, when we are asked to contemplate not only a proposition but the proposer, when we hear the human voice behind what is being said. And the humanities sink into pedantry when they lose this quality. They no longer give us knowledge with commitment.....One function of the humanities is to bring knowledge alive, to put it to moral and philosophical use; and one way in which they serve this function is to maintain the ironic tension between the personal and the impersonal. (Frankel, p. 14)

I would raise a question in this connection for business people. "Might there not be a relationship, of cause and effect, between some of the actions of corporations and the impersonality of their leadership. Corporate executives are able in some respects to hide behind the mask of the legal person--and as such, perceptibly at least, to avoid having to act as human persons. Obviously, in Frankel's terms, there isn't much occasion in the corporate situation for that wholesome tension between the personal and impersonal.

The group at Utica came up with many reasons for integrating the humanities and business. These were then classified and grouped under the following three headings:

1. Values flowing from the reciprocal study of humanities and business.
2. Values and benefits accruing to the students from integrated teaching and studying
3. Values of this integration will ultimately benefit both business and the societies of which business is an integral part.

Before concluding, I would like to suggest a fourth--or an over-riding, or more appropriately an over-arching element of rationale, for this integration. I would argue for and recommend that integration of humanities and business (or the integration of humanities and any other element of education for that matter) will produce advantages and benefits for everyone involved, students, instructors, people in business and society at large. Efforts to integrate our teaching will commensurately produce integrated learnings on the part of our students--and who of us would question the advantages of integrated learnings over disparate learnings. The most valid argument against some of the very best liberal arts programs ever offered in this country is that, for the most part, their programs failed to provide their graduates an integration of their learnings. We as instructors in the community colleges of America are involved primarily as teachers, not as researchers and developers of new knowledge. Why should we pursue our task in the manner of researchers who continuously restrict the areas of their studies and go on fractionating disciplines into new and subdisciplines? Only a very small number of our students will pursue the roles of either the academician or the researcher. I will tell you why we function as we do! Very simply, it is easier to teach as we were taught than in a way that corresponds more closely to the methods of learning and knowing.

I challenge you to try some integrated teaching. It may well frighten you at first. It will involve more work--but it will be more rewarding, personally to you as a teacher. It may force you to see more realistically where your students are coming from. Possibly, worst of all, it will occasion your testing the accuracy of many things you have been saying in your teaching; you will correspondingly occasion your fellow teacher, team teacher, to re-examine the assumptions which he has been propounding as gospel. Possibly, and most importantly of all, your students will see you and your business instructor counterpart hammering out jointly the truth of the matter which may not at all closely resemble that which either of you have been pontificating about in your private sanctuaries during your teaching careers. This approach to teaching cannot help but be beneficial at another level. Integrated teaching forces instructors to cross traditional departmental and disciplinary boundaries/barriers and you will find that it will force you(and your teammate) to examine more closely the needs of students as well as the expectations future employers will have of them as graduates.

The Humanities need to be thus integrated with all occupational, pre-professional and professional training because they specifically address themselves to all that is common to everyone, our common humanity. As such, the humanities, in this integrated form should at least do all of the following:

1. help all students better understand and appreciate their humanity
2. embark students on paths involving the search for truth
3. help students make better judgments by sharpening their thinking processes.
4. help students attain a level of inquiry at which the inter-dependence of fields of learning becomes clear and inescapable.
5. prompt students to ask "why" and not merely "how."
6. provide students with perspective of time--past, present and future. This kind of perspective enables students to examine current passion-laden issues in a dispassionate manner by looking at them in terms of historical counterparts.

Someone has said, "perspective doesn't make for wisdom, but that it is a sine qua non condition for gaining it."

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